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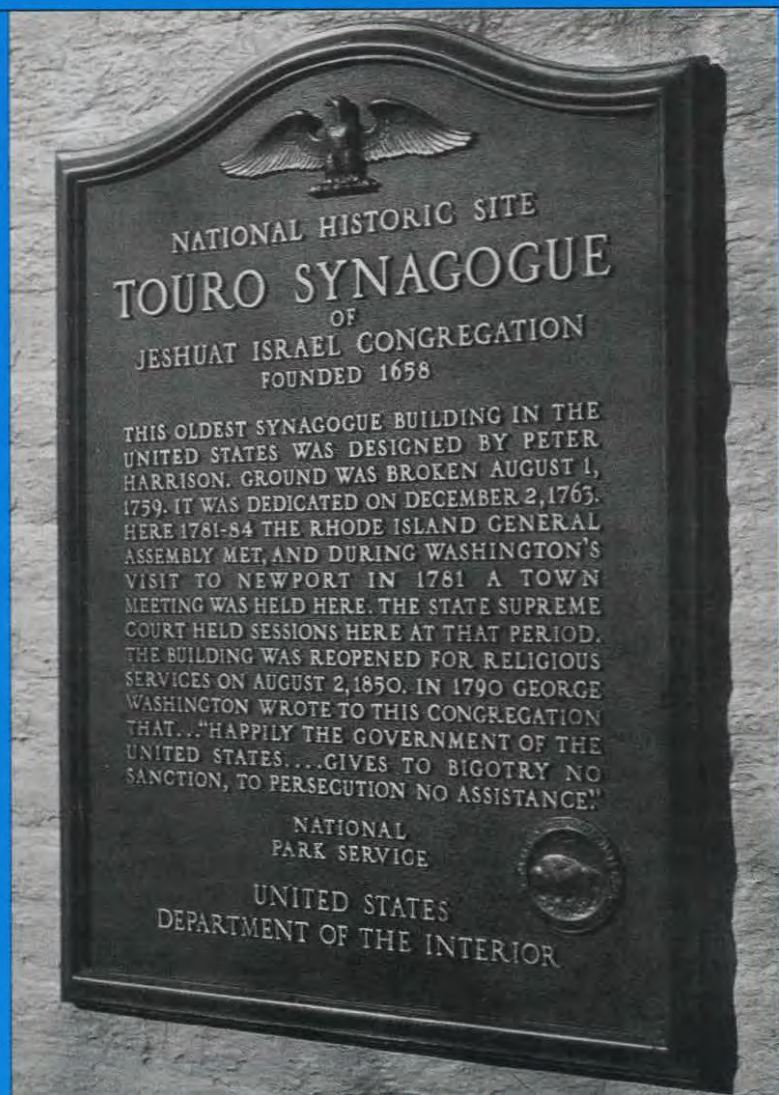
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OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events as national and regional conventions, study tours to Israel, publications of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association is the publisher of the SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits nor accepts advertising, either paid or unpaid. All articles published are the views and opinions of their authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$20.- Junior \$5.-. Club membership \$15- Send all remittances, undelivered magazines, change of address and zip code with old address label to A.I.N.A., 5150 W. Copans Road, Margate, Fla. 33063

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The President's Message *by Moe Weinschel*



Dear Member:

This is being written aboard the 747 bound for JFK Airport in New York after one of the best ever A.I.N.A. Study Tours to Israel. In spite of the long flight, we all have the glow of an exciting and marvelous Tour, during which we met many friends of A.I.N.A., were royally received by the Israel Government Coins and Medals Corp. and treated to a beautiful banquet. We sat and mingled with the staff of the IGCMC and of the Bank of Israel. We used this occasion to bid a fond farewell to Mr. Eliezer Shiloni, the

retiring Managing Director of IGCMC, and wished him a most pleasant retirement life.

We welcomed Mr. Pesach Har, new Managing Director of IGCMC and anticipate a mutually beneficial relationship that will generate a growth in membership and interest in our hobby along with our special way of assisting ISRAEL through the purchases of the new coins and medals.

Elsewhere in this issue you will read Florence Schuman's narrative with photographs of this very special 25th Anniversary Tour. I hope it arouses your interest. It was such a great experience, that we are already planning the 1993 Study Tour which will be bigger and better. Start planning now to join us for the next tour in 1993. WATCH FOR DETAILS.

Everything is all set for the May 7th to 9th Greater New York Numismatic Convention and A.I.N.A.'s Annual Membership & Convention meeting. We look forward to meeting you there and giving our reports on A.I.N.A. happenings.

Preliminary reports by our editor on the book closeout sale are most positive. He has used these additional revenues to print this SHEKEL with 20% extra pages. If our membership could increase, this could be done on a regular basis. Won't you make an effort to add a new member to our roles?

Shalom, *Moe*

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The Psalm 15 Fragment by Dr. Emanuel A. Smith

In a cave near the Dead Sea in 1960-61, the late Yigdael Yadin, Professor of Archaeology and former Chief of the General Staff of the Israeli Defense Forces, found a vast treasure trove of artifact remains of 135 A.D.

All excavations in Israel are exciting. Nowhere are archaeologists probing in a richer historical past. This article of the Psalm fragment deals with only one fraction of the finds during two short seasons of digging in the remote caves of the Judean Desert. The difficulties of reaching the caves, even with help from modern technology, did not in any way compare with the suffering of these ancient Jewish Patriots who took refuge with their families when the revolt failed. They all perished.

The archaeologists were in search of the actual evidence of a lost legendary hero, Bar Kokhba. After nearly two thousand years, the desert caves revealed a man who led the last attempt of his people to overthrow their powerful Roman conquerors.

This Second Revolt, despite its tremendous importance, did not have a Josephus Flavius, the great Jewish historian, who described the eye witness events of the First Revolt.

Few references by some of the classical historians describe the reign of Hadrian. We have scattered allusions in some of the writings of the early Church Fathers and even less precise and legendary descriptions in the Jewish sources, the Talmud and the Midrash.

Bar Kokhba figures in Jewish folklore more as a myth than as a man. The persecution of the Jews over the centuries made this yearning for a national rehabilitation that made Bar Kokhba into a people's hero. He was the last of the ancient leaders to demonstrate that the Jews could win spiritual and political independence.

On Tuesday, March 29th, 1960, a coin was found on the ledge of the cave not far from a rope ladder. The coin had the inscription **SHIMEON** on one side and **OF THE FREEDOM OF JERUSALEM** on the other. This coin found became priceless, for it indicated that this cave had actually been occupied in Bar Kokhba's time.

It was surprising to find a second coin lying near a rock in the cave which was identical to the one found on the outer cave ledge near the rope ladder. These discoveries were quite valuable since they dated the contents of the cave and of its inhabitants.



The two sides of the second Bar-Kokhba coin found inside the cave

On Sunday, April 3rd, 1960 was the day of the greatest find. A fragment of a parchment was found for the first time in this cave. The fragment of parchment contained several lines written by a trained scribe in Hebrew letters. It was the earliest well-dated fragment of the Psalms known at that time and contained remnants of verses from Chapter Fifteen.

The text and spelling are identical with the Massoretic accepted text and except for the omission at the beginning of verse three of the words: *"Who does not slander with his tongue"*

Among the Hebrew, Aramaic and Greek papyrus letters found in the crevices of the caves was a tiny piece of clay bearing a seal impression with a bit of string still clinging to

it, which had originally bound the folded papyrus letters. This impressed clay served like wax to seal off the letters and had a dual purpose; to prevent its opening, and to guarantee its authenticity for the seal of the sender, who was known to the receiver.

The motif on this impressed seal impression shows a relief figure of a bearded man in a short tunic struggling with a lion, standing on his hind legs and grasping the man with his forelegs. This motif was known in the Graeco-Roman worlds as representing Heracles killing the Nemean lion. In the Bar Kokhba circle, it might have symbolized the struggle against the enemy, Rome, or a flashback on the great athletic hero, Samson killing the lion.

The design and figures on the clay impression are engraved in intaglio, depressed below the surface, so that an impression taken





from it yields an image in relief. The actual seal was originally set into a ring. The rabbis permitted this degression from the strict injunction against "graven images". To quote from the Tosefta, Abodah Zorah V:2 "A ring on which there is an image, it is permitted to seal with it."

Another seal known from the Bar Kochba period is from the Murabba'at and was attached to a Jewish document bearing the date *Year Two of the Redemption of Israel in Jerusalem*".

It is apparent from the author's reconstruction that the Psalm 15 fragment is of individual layout. It does not belong to a section of a scroll which had square columns, since in the reconstruction, the sizes of the lines diminished in length thus forming a triangular form, or inverted triangle ending with two words at the tail bottom.

פְּתוּחַ לְהַרְבֵּה וְהוּא פְּתוּחַ בְּאַחֶרֶץ כִּי יִשְׁכֹּן
 בְּהָר קֹדֶשׁ הוֹלֵךְ תְּבוּס וְעַל עֵדֶק וְדָבָר אֶפְתָּ בְּלִבּוֹ לֵאמֹר
 רָגַל עַל לִשְׁנוֹ לֵאמֹר עָשָׂה לִי עֲוֹנוֹתַי וְחַדְשָׁה לִי נִשְׁחָ לֵאמֹר
 עַל קִרְבּוֹ צָבִיחַ בְּעֻזּוֹ נִכְבָּד וְיָתִיד וְרָעִי וְיָהוּ
 וְכִבְדִּי צִשְׁבַּע לְהִרְעֵל וְלִמְנוּחַ כִּסְאוֹ לֵאמֹר צִתּוֹ
 בְּנֶשֶׁךְ וְשֹׁמֵד עַל צָקִי לֵאמֹר לֹקֵחַ עֲשָׂה אֵלֶיךָ לֵאמֹר
 וּפְתוּחַ לְשֹׁלֵם

The rules for writing Scripture scrolls and other ritual texts as laid down by the rabbis of later dates do not apply to this fragment of Psalm 15 of the Qumran caves excavated by Professor Yadin.

The author believes that this fragment served as a decoration plaque or else was rolled up to fit into a bamboo cylinder, pipe or bone pendant which hung from a string or chain on the neck or arm, similar to a phylactery, amulet or shivite.

The solution to the problem of reconstituting the Psalm 15 fragment challenged the author's curiosity. The results are interesting and revealing.

Quoting from the late Professor Yigdael Yadin's last words when ending the expedition's successful "dig", he said:

Descending daily over the precipice, crossing the dangerous ledge to the caves, working all day long in the stench of the bats, confronted from time to time with the tragic remains of those besieged and trapped Jewish patriots, we find that our emotions were a mixture of tension and awe, yet astonishment and pride at being part of the reborn State of Israel after a Diaspora of 1800 years.

The Touro Synagogue from the National Park Service

On a quiet street in Newport, R.I., a principle has triumphed. For over two centuries, the small synagogue standing here has testified that men may seek eternal truths in their own particular ways without hindrance from the civil government that embraces them all. In harmony with this principle is Touro Synagogue's architectural style. Derived from models of classical antiquity, it is a style distinguished by balance and reasonable restraint.

Roger Williams, founder of the colony that became Rhode Island believed in religious liberty. His own banishment from Puritan Massachusetts had convinced him that religious tolerance was a threat to civil peace and a barrier against the search for truth. So he used his influence in Rhode Island to shape a new kind of civil government, one devoid of power over spiritual matters. The legal cornerstone of this experiment was proclaimed in the Colony's code of Laws of 1647. After listing the laws governing the secular affairs of the commonwealth, the code concluded with this statement:

"These are the lawes that concern all men....and otherwise than....what is herein forbidden, all men may walk as their consciences persuade them ...everyone in the name of his God."

Ships from Rhode Island's busy ports soon carried these glad tidings across the sea. Among those whose hopes were rekindled at this news were the Sephardim - Jews of Spain and Portugal. Some, called Marranos, had become Christian converts to escape persecution. Others had been driven from Iberia and now reside elsewhere, in Europe, or in South America and the West Indies.

Rhode Island's first Jewish community was founded by a group of these Sephardim. They came to Newport, perhaps as early as 1658, and were accepted. Soon they formed a congregation according to their religious tradition.

At first, unable to build a synagogue, they held services in private homes or rented buildings. In like manner, they provided space to school their children in the ways of Judaism.. The Jew who passes away is buried in sanctified ground. So in 1677, the Newport Jews bought a cemetery plot, their first community project.

As they had done in their religious affairs, so too in civic and commercial affairs these people carved a place for themselves in this strange new land. By the early 1700's, Newport was a bustling port city; and until the Revolutionary times, its influence would continue to grow. Ships from Newport traversed the far reaches of the Atlantic in search of trade. As merchants and shippers, as craftsmen and producers, they grew as a community with the city.

By now a century had passed since the first Jews came to Newport. Throughout these years, more Sephardim had come to Rhode Island and along with them had come Ashkenazim Jews from Central and Eastern Europe. These two groups have differing traditions and in Europe

maintain separate congregations. But in 18th century Newport, they became one community and as a congregation followed the Sephardic tradition.

This enlarged congregation needed a permanent place in which to worship. They needed a synagogue of their own. First they located a plot of ground. Then, as the custom among these scattered groups of Jews, they turned to their coreligionists elsewhere for help in financing the building of the synagogue.

A generous response came from New York City's Congregation Shearith Israel - Remnant of Israel - the only one to precede the Newport congregation in what is now the United States. More help came from congregations in Jamaica, Curacao, Surinam and London.

Now the Newport congregation turned to the dean of America's colonial architects, Peter Harrison, who volunteered to design their synagogue. Ground was broken in 1759. Slowly the work progressed, beset like most church construction by delay and lack of funds. Finally, four years after the laying of the cornerstone, the synagogue was ready for dedication. Conducting the services was the spiritual leader of the Congregation, Rev. Isaac Touro.

The historic event was attended by many non-Jewish notables of Newport and surrounding localities. The beauty of the dedication services inspired the Newport Mercury to report: *"The Order & Decorum, the Harmony and Solemnity of the Musick, together with a handsome Assembly of People, in a Edifice the most perfect of the Temple kind perhaps in America, & splendidly illuminated, could not but raise in the Mind a faint Idea of the Majesty & Grandeur of the Ancient Jewish Worship mentioned in the Scripture."*

Now came the peak period of colonial Newport's Jewish community. With their new synagogue and their previously purchased cemetery, they could properly perform three essential functions of Jewish communal life: Worship, religious instruction of their children, and burial in sanctified ground. It was optimism born of this good fortune that now inspired the name Yeshuat Israel - Salvation of Israel.



During these few years before the Revolution, the Jewish community pursued commercial ventures with new vigor. New homes were built, some of grand proportion. And the social, cultural and civic activities of the Jewish community became an indispensable part of Newport's progress. It seemed that nothing could cloud this golden prospect.

But the Revolution came, and it snapped Newport's vitality. Her trade was destroyed. British troops occupied the city and it became a garrison town. Most of the townspeople left, Christian and Jew alike. After the war, the city partially revived, and to a limited degree, the Jewish community as well. Because many public buildings had been damaged, the synagogue served public purposes as well as religious ones. In 1781 town meetings were held in the building. From 1781 to 1784, the Rhode Island General Assembly and the Supreme Court of Rhode Island used the synagogue for its sessions.

Ironically, it was at this low point in its fortunes that the Newport Synagogue inspired the classic declaration of religious liberty by President George Washington. Washington's recognition in 1790 came at the end of the eventful history of Newport's earlier Jewish community. A few years afterward regular services ceased and the doors of the synagogue closed. Time passed and the building decayed. One observer regretfully noted that bats and moles now made their abode there.

When the last survivors of Congregation Yeshhuat Israel moved to New York, title to the Newport Synagogue passed into the hands of New York's Congregation Shearith Israel, solely as trustees.

It seemed that the Newport Synagogue, once the central feature of a thriving communal enterprise, would soon disappear. But as one historian of the period has stated: "Still, there were those who loved this noble edifice..." Among the more important members of this group were Abraham and Judah Touro, sons of Rev. Isaac Touro who had officiated at the synagogue's dedication.

Reverend Touro had gone to Jamaica after the war and there he died in 1784. His two sons - nurtured in commercial life by their uncle, Moses Hays of Boston - had made fortunes. Both were outstanding philanthropists and one object of their charity was the Newport Synagogue and Jewish Cemetery. Abraham, on his death in 1822, left a \$10,000 fund for the care and preservation of the Synagogue. The money was described as the "Touro Jewish Synagogue Fund", and perhaps this was the origin of the now commonly used name for the building, Touro Synagogue. Abraham's bequest was certainly among the earliest in America for the purpose of preserving an unoccupied historic building. Within a few years, restoration began and Touro Synagogue was saved for the future. Judah Touro donated money to improve the enclosure of the cemetery and contributed several other endowments. When he died in 1854, he left another \$10,000 for the salary of a reader or minister to officiate in the synagogue and also for the care of the cemetery. He is buried in the old Jewish Cemetery, immortalized by the poem written by Longfellow. On his tombstone, which may be still seen, are inscribed the appropriate words *"The last of his name, he inscribed it in the Book of Philanthropy to be remembered forever."*

Though Touro Synagogue was occasionally used for worship or special services beginning in the 1820's, it was not permanently reopened until 1833. By that time new immigrants from Central and Eastern Europe had again brought Jews to Newport. In time, this community united as the Congregation Jeshuat Israel - a different spelling, but still meaning Salvation of Israel. Maintaining continuity with its predecessor, this congregation also follows the Sephardic tradition.

By the terms of a cooperative agreement between the Secretary of the Interior, the Shearith Israel trustees of New York City, and Congregation Jeshuat Israel of Newport, Touro Synagogue was designated a National Historical Site on March 5th, 1946. The agreement - authorized by the National Historic Act of 1935 - enables the National Park Service to lend technical assistance in preserving the synagogue.

The Society of Friends of Touro Synagogue National Historic Shrine, Inc. assists in perpetuating Touro Synagogue as a symbol of religious liberty. Through its restoration committee, the society has gone far towards restoring the site to its 18th century appearance. The Synagogue continues as the place of worship for Congregation Jeshuat Israel.

The illustrated copper proof medal, which portrays Touro Synagogue on the obverse, and Washington's famous quotation on the reverse was purchased at the synagogue gift shop by your editor on his visit to Newport last summer.



TOURO SYNAGOGUE



NATIONAL HISTORIC SITE - NEWPORT, R. I.

A Unique Bar Kochba Coin by Harlan J. Berk

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At the conclusion of the First Jewish Revolt, 66-70 C.E., the temple of Jerusalem was destroyed. The Romans, as all numismatists know, issued a large and varied series of coins proclaiming their victory over Judaea. These coins are known as the Judaea Capta issues.

Sixty years after the defeat of the Jews, in the Spring/Summer of 130 C.E., Hadrian visited Jerusalem and renamed it Aelia Capitalina after his family Aelian Gens, and the God Jupiter Capitolinus. He then proceeded to build a temple to Jupiter on the very site of the Jewish temple. This, it is thought, was one of the main reasons for the Second Revolt.

There was another law that, while it seemed inconsequential, was even more offensive to the Jews. It was a law banning castration and circumcision. This rite of circumcision was, in the eyes of the Jews, God's covenant with Abraham. It was what set the Jews apart and made them who they were. Without this distinction they would be like everyone else, and, in effect, blend out of existence.

This brought Shim'on ben Kosiba forward as the leader of the Jews in the Second Revolt, known as the Bar Kochba war. Shim'on ben Kosiba proclaimed himself as a Prince of Israel and leased land to Jewish peasant farmers, just as Hadrian and other Roman emperors before him had done. In the beginning, the Romans did not take the revolt seriously, and were taking very heavy losses. Finally, Hadrian assigned the best field commander, Julius Severus, the job that Titus had executed so well 70 years earlier. While Julius was able to put down the revolt, the victory was Pyrrhic in nature (a success gained at too great cost). The Romans, breaking with tradition, tried to sweep this victory under the carpet.

The coins of the Second Revolt were not minted in Jerusalem like those of the First Revolt, because the rebels never held that great city. The technical capabilities of the mint of the Bar Kochba Revolt were far less than those of their predecessors in the First Revolt. The idealism, though was as great or greater. Palaeo-Hebrew, a script from the 4th century B.C.E., which most people of that time did not understand, was revised to write out legends like *"For the Freedom of Jerusalem"*.

All of the coins minted by the rebels in the Bar Kochba War were overstruck on Roman or Greek coins, which were in circulation in the province at that time. In a good number of cases, especially on the silver coins, it is possible to determine the identity of the undertype.

If you had a "wish list" of coins to be overstruck by the rebels of 132-135 C.E., at the top of that list would have to be a Roman coin of Titus or Vespasian that celebrates their victory over Judaea. An extra-added wish would be that the word "Judaea" be legible and clear. Reality and fantasy meet in this remarkable coin, which exists here in only one recorded example.

The coin is an undated Year 3 denarius, minted 134/135 C.E. The die identity is Mildenberg-198 0-25; R-127. The obverse depicts a bunch of grapes to symbolize the fertility of the land, and bears the legend "Shimon", an obvious reference to the revolt's leader Shim'on ben Kosiba. The reverse portrays two trumpets, with a pearl between, and the legend *"For the Freedom of Jerusalem"*. According to the Old Testament, Numbers, Chapter X, Verse 1: *"And the Lord spoke unto Moses saying: 'Make thee two trumpets of silver; of beaten work shall thou make them; and they shall be unto thee for the calling of the congregation, and for the camps to be set forward.'"*

The trumpets harken back to Moses and the sounding of alarm to the camp (nation) as well as a call to battle. It is no small coincidence that the trumpets appear on a silver coin, and that they are struck, or, as the Bible commands, beaten.

The undertype is a denarius of Vespasian, RIC-34, minted in Rome on the completion of the Jewish war, circa 70-72 C.E. The obverse legend reads IMP CAES VESP AVGPM, and bears a right facing portrait of Vespasian. The reverse portrays Judaea seated, mourning at the foot of a trophy, with the legend IVDAEA still visible.

On close examination, one can see that the "S" in Vespasian's name, his eye, and the bridge of his nose are extremely sharp and in excellent relief, which would indicate that this coin was in near mint state when overstruck. The bronze coins were sometimes filed, but often hammered to remove the old images. In this case, probably nothing was done to obliterate the under striking on this coin before it was overstruck.

At this point, the imagination can go to work. Did some Roman, out of pride for his country, save this coin because it was a Judaea Capta? Did a Jew for some perverse reason save this coin because it was a Judaea Capta? Did the Bar Kochba rebel notice the type when he overstruck it? Did it affect, in a greater or lesser degree, the strength behind the hammer blow that converted this little piece of silver from a messenger of defeat to a hope for freedom? It is an enigma which will never be solved.



Year 3 denarius overstruck on a denarius of Vespasian

Obv. Grapes and "Shimon" Rev. Trumpets and "For the Freedom of Jerusalem"

Why The Hair On The Head Turns Gray Before The Beard

Adapted from YIDDISHE FOLKSMAISSES, compiled by Judah Loeb Cahan. Ferlag Yiddishe Folklore-Bibliothek. New York & Vilna, 1931

THE Czar once went on a journey. On the way he met a poor Jewish farmer who was cultivating his field. The Czar saw that the farmer's hair was gray while his beard was black. At this he was filled with wonder.

"Do explain this mystery to me," the Czar asked him. "Why is the hair on your head gray and your beard black?"

"My beard didn't start growing until after I was *Bar-Mitzvah*," replied the Jew. "Consequently, since the hair on my head is many years older than the hair in my beard, it turned gray long before."

"How clever of you!" cried the Czar with admiration. "Promise me, on your word of honor, never to repeat this explanation to anyone. I will allow you to reveal the secret only after you have seen me one hundred times."

The Czar then continued on his journey.

Upon his return home he assembled all his ministers, wise men and counsellors.

"I will put to you a very puzzling question," he told them. "See if you can answer it."

"Speak, O King!" cried the wise men

"Why is it," asked the Czar, "that the hair on the head becomes gray long before the hair in the beard does?"

The wise men remained mute with astonishment. They did not know what to answer.

"Take a month's time to think it over," said the Czar. "Then come back to me with your answer."

The wise men went away and devoted themselves single-mindedly to the solution of the problem the Czar had put to them.

As the month was nearing its end and still they had not found an answer they were filled with gloom. But they found a straw of hope to clutch at when one of the ministers recalled that on the day the Czar had put the puzzling question to them he had come back from a journey outside the capital. So he undertook to track the matter down to its source.

The minister followed the route the Czar had taken and he chanced upon the same poor Jewish farmer with whom the Czar had spoken. He recognized him by the fact that the hair on his head was gray and the hair in his beard was black.

"What is the explanation for this strange fact?" he asked the Jew.

The Jewish farmer answered, "Alas, I'm not allowed to give you the answer!"

"I'll pay you well if you'll reveal your secret to me," coaxed the king's counsellor.

The poor Jew hesitated. Then he said, "I'm a poor man. I'm desperately in need of some money. If you will pay me a hundred silver rubles I'll reveal to you my secret."

After he got the hundred silver rubles, he gave him the answer he had given to the Czar.

The minister then returned to St. Petersburg and gave the Czar the answer. But the Czar understood immediately how he had gotten the answer. So he sent for the Jew.

"Do you know what punishment you deserve for breaking your promise to me?" cried the Czar, angrily. "Didn't I ask you to keep your answer a secret?"

"Indeed, you did!" replied the Jew. "But you must also recall that you gave me permission to talk about it after I had seen you a hundred times."

"Insolent fellow!" cried the Czar. "How dare you lie so brazenly to me! You very well know I only saw you once!"

"I've told you the truth!" persisted the Jew. And he drew out of a bag a hundred silver rubles.



CZAR PETER I - CYRILLIC DATE 1721
SILVER ROUBLE
REVERSE: CROWNED IMPERIAL EAGLE

"See for yourself," said he. "On every one of these rubles is graven your image. And, having looked upon them all, I have seen you one hundred times. Was I wrong in giving your minister the answer?"

"What a clever man!" exclaimed the Czar with rapture. "What you deserve is a reward, not punishment! Remain with me here in my palace so that I may always have the benefit of your counsel."

And so the poor Jewish farmer lived with the Czar in his palace in St. Petersburg, and was the first among his counsellors. The Czar never made a decision without consulting him first, and, wherever he went, the Jew went along with him.

A Great Erez-Israel Financial History Item by Yaron Reinhold, Israel

The Irgun Zeva'i Le'ummi, also known as I.Z.L., Ezel or the Irgun, was a Jewish underground armed organization founded in 1931 by a group of former Haganah leaders in protest of the passive defensive character of the Haganah. During the Arab riots, the question of how to react to Arab terrorism against Jewish interests brought forth this split over policy.

Rejecting the "restraint" policy of the Jewish Agency and the Haganah, Irgun carried out armed reprisals against Arabs. These actions were condemned by the Jewish Agency as "blemishing the moral achievements of the Jews of Erez Israel, hindering the political struggle, and undermining security."

Many Irgun members and sympathizers were arrested, and one even hanged for shooting at an Arab bus, but I.Z.L. intensified its activities. It cooperated with the Revisionist movement in "illegal" immigration, succeeding in smuggling many thousands of Jews into Palestine.

After the publication of the British White Paper in May, 1939, I.Z.L. directed its activities against the British Mandatory authorities, sabotaging government property and attacking security officers. However, during World War II, the I.Z.L. assisted the British in the clandestine operation in Iraq, and many Irgun members joined the British Army's Palestine units and the Jewish Brigade.

When the war ended and knowledge of the Holocaust became known, it was presumed that the doors of Palestine would be opened wide to accept the Jewish survivors. When the British continued to implement the White Paper, Irgun renewed its fighting, attacking British installations, blowing up government offices, police stations and C.I.D. (Criminal Investigation Department) headquarters, capturing guns, ammunition and explosives.

After the assassination of Lord Moyne in Cairo, The Jewish Agency and Haganah moved against the Irgun in a campaign nicknamed the *sezon* (hunting season). Some Irgun members, including a few of its leaders were kidnaped and handed over to the British. However when the British Labor government's anti-zionist policies continued to disappoint post-war hopes, Haganah, I.Z.L. and Lehi formed a united front, sabotaging bridges, railways and patrol boats. Seven British army camps were attacked, gaining control of their ammunition stores, and even British planes were damaged in attacks at British military airfields. The attacks culminated in the dynamiting of the wing of the King David Hotel in Jerusalem, headquarters of the Palestine government and the military command.

The British increased their military strength to 100,00 men and reacted with increased ferocity through curfews, arrests, deportations, floggings and hangings. This brought similar responses by the Irgun. In a daring endeavor, the Irgun stormed the Acre Prison fortress, blew a hole in the wall and freed many of its prisoners.

After a British court condemned three Irgun fighters to hang, I.Z.L.

kidnapped two British sergeants and hung them. World wide publicity, especially in the United States began to build for the Jews and climaxed with the British withdrawal and the United Nations vote for partition.

The illustrated item is dated 2 October 1947. It is an official form receipt of the British Criminal Investigation Department, Headquarters, Palestine Police, directed to Mr. Jacob Cohen of Kfar-Saba regarding a £3 money order received by the C.I.D. to be sent to "Detainee Yehoshua Cohen."

Yehoshua Cohen was one of the most famous Etzel underground members captured by the British. He was exiled with a train load of captured Irgun fighters to the Gilgil Detention Camp in Kenya in March of 1947. The Jewish community of Kenya, which numbered about 150 families at that time mostly living in Nairobi, assisted in improving their overall conditions as best as they could.

This £3 sent by Jacob Cohen, Yehoshua's father was to be used in purchasing extra food or soft drinks at the camp's canteen. This document from the C.I.D. acknowledges receipt of the £3 to the father, and advises it will be forwarded.

Years later, David Ben Gurion took Yehoshua Cohen to be his personal bodyguard. Cohen followed Ben-Gurion during his rough years (mainly early-mid 1950's) and went with him to Kibbutz S'deh Boker in the Negev which was then a deserted area. This is a great and possibly unique Erez-Israel financial history item, and miraculously was saved.

24977/P.S.

Criminal Investigation Department,
Headquarters, Palestine Police,
P.O.B. No. 850. Jerusalem.

Date... 2nd October, 1947.

Sir/Madam,

I have the honour to acknowledge receipt of your
letter dated... 25th September, 1947... enclosing £...
for detainee... YEHOASHUA COHEN... and have to
inform you that this money will be forwarded to him in due
course. P.O. nos. 2 564 625, 626, 627, 628, 629, 630.

I have the honour to be,
Sir/Madam,
Your obedient servant,

W. Segue

(W. Segue.)
for A/ASSISTANT INSPECTOR GENERAL
C.I.D.

Mr JACOB COHEN.
HERZL St.,
KFAR-SABA

A.I.N.A.'s 25th Anniversary Tour by Florence Schuman

On Sunday evening, the 15th of March, ten people met at Kennedy Airport in New York City for the first A.I.N.A. tour since 1986. We were able to use the Red Carpet lounge while waiting for our flight to be called because of the persistence of our leader Moe Weinschel. He even persuaded the airline to upgrade us all into business class on our return. Although our group was small, it was immediately evident that the friendliness and warmth which prevailed would make our stay in Israel a memorable one.



Members of the Tour at the Kennedy Memorial

If I were to mention every detail of our trip to Israel, a book would have had to be written instead of this article for the SHEKEL. The following is a brief synopsis of our tour.

From Tel Aviv we began our tour within the old city of Jaffa. The reconstruction of the area over looking the harbor introduces a taste of yesteryears. We visited the Museum of the Diaspora which portrays the history of the Jewish people and their heritage throughout the world with unique exhibits. It is possible to trace family roots or towns and places that existed prior to the Holocaust through their computer system. The Kadman Numismatic Museum and the Ancient Glass Museum both exhibited spectacular displays of material. Our evening dinner was enhanced by Mr. and Mrs. Shmuel Aviezer. Mr. Aviezer is an assistant Deputy Director of the Bank of Israel Currency Department and a frequent contributor to the SHEKEL.

Our next day was one of leisure. Some visited relatives or went off exploring. It was Purim and we witnessed a sight to behold as we walked on the Dizengoff. Old and young in costumes, laughing and dancing, spraying foam and throwing confetti. Even your editor was hit.

After our usual typical Israeli breakfast or should I say breakfast, we commenced our next day's tour with a visit to the Bank Leumi museum. The director, Dr. Eitan Burstein presented a lecture dealing with the creation of the bank in the days before the State of Israel. We learned of the importance of finance and the role of the Anglo-Palestine Co., the former name of Bank Leumi, and examined many priceless numismatic items and documents. Dr. Burstein gave an excellent presentation which was thoroughly enjoyed by all... At the Hagana Museum, we were shown a short film and viewed three floors of actual military equipment used by the fighters who protected the Jews prior to the State of Israel and during its early days. We were dropped off at the Carmel Market and I must write something about this place. A long narrow pedestrian alley, covered on both sides with stalls and shops displaying the finest Israeli fruits and vegetables imaginable. Strawberries and radishes the size of plums as an example. Fresh fish and meats of all description. Clothing, leather goods, almost anything can be found.. But for your editor and my husband, the halvah stands were his primary objective. After careful negotiations and sample tasting, Ed made an initial purchase of about 20 lbs.(the first of several). Jean and Harry Pollackov became caught in the halvah frenzy and before Jean could object, Harry owned 7 lbs. Our enthusiasm for this delicacy was catching for Rose and Rusty Wallen made a later purchase of Halvah. Our last evening in Tel Aviv ended with a lively Purim show.

We stopped at Kibbutz Sdot Yom enroute to Tiberias. Moe's cousin has lived here for more than 50 years and through him we were given the grand tour of the Kibbutz and its tile factory, which is the principal source of industry and revenue.. The excavations of Caesarea during the Crusader era followed. Our lunch was in Haifa, known for the famous falafel stands. After lettuce and a fried chickpea concoction are placed into pita bread, the purchaser can add numerous additions from plates of relishes, salads, pickles, peppers spices and other strange items beyond explanation. We arrived in Tiberias in time for a fashion show at the hotel prior to our experiencing the first Shabbat dinner in Israel.

We crossed the Sea of Galilee by boat next morning. Our tour guide Menachem Wertheim met us on the other side. I will tell you more about Menachem later in the article. Then off to Kibbutz Ein Gev. The shimmering shores of the Galilee are on one side of the kibbutz, the Golan Heights, now sprinkled with yellow and red flowers because of recent rainfall, on the other. We saw Jewish cows who say noo instead of moo, bomb shelters and watch towers used when the Syrians rained death and destruction from the heights and of course the ostriches, a new industry for Israel. Menachem then skillfully drove up a long narrow winding road which snaked around the mountain until we



Harry, Jean and Florence on the Kibbutz Ein Gev Tram



Menachem Wertheim, our guide with Florence



Dr. Julian & Leah Barker eating Falafels again

reached the top of the Golan. From an observation point, we were able to see just how strategic this area is for the safety and survival of Israel. Later, we traveled along the security fence separating Jordan and Israel and could see the Yarmuk River, the natural boundary between the two countries in this area. We visited a Diamond center in the evening and learned how diamonds are cut and polished. Magnificent jewelry was seen, but samples were not given out.

Our next day saw us in the ancient Holy city of Safed where we visited two very old synagogues. Our trip to Jerusalem took us through Jericho, the oldest city in the world. As we approached Jerusalem, we got out of the bus. The view was spectacular. Wine was poured into paper cups and the blessings made. It is always an emotional time, no matter how many times you visit this wonderful city.

For our first day in Jerusalem we toured the reconstructed Jewish Quarters in the old city and the Western Wall. Each prayed in their own way. We visited the excavations of the Burnt House, and the Cardo, the reconstructed Roman street. At Yad Vashem, we entered the new Children's Museum, a memorial building totally in darkness, donated by a Jewish California couple in memory of their son who perished during the Holocaust. Candles reflect thousands of stars on the ceiling in memory of the 1½ million children murdered, as their names, age and place of origin is called out. At the Yad Vashem memorial, our group, led by Moe recited Kaddish in memory of the six million. Emotionally worn out, we returned to our hotel.

We visited the IGCNC office as well as the Bank of Israel museum where our friend Shmuel Aviezer entertained us with a talk on Jewish coinage, from the first Jewish coins to the newly issued INS 200 note just placed in circulation (see story in this issue). We toured The Shrine of the Book, housing the Dead Sea Scrolls, Hadassah Hospital, with its world famous Chagall stained glass windows, The Knesset, home of the Israeli Parliament with its beautiful Menorah and the Kennedy Memorial with the A.I.N.A. Forest plaques. Our final tour was of The Cave of Sorek, a cave resplendent with multicolored stalactites and stalagmites, accidentally discovered when a blast from a nearby quarry occurred, and said to be the most beautiful geological phenomenon in the world.

This ended our guided tour. The last few days we were on our own, to shop, or walk, visit relatives, or return to places we would have wished to spend more time at during our tour.

Now let me tell you something about our group. Each complimented the other, helping, advising and simply looking out for each other. We ate together, shopped together and walked together. Dr. Julian and Leah Barker, from North Carolina, first timers to Israel, looked after our medical needs. Simply delightful people, they eagerly absorbed our guide's words, sampled all the strange and unusual foods and falafeled and swarmed their way through the country. Julian showed us his North Carolina shuckel when we revisited the Western Wall prior to the Shabbat... Rose and Rusty (Morris) Wallen from California were also



The Girls, just before the cable ascent to Massada



Ed & Dr. Eitan Burstein at Bank Leumi Museum



Florence and Moe at Kadman Numismatic Pavillion

first timers, and truly enjoyed everything. They looked all over Jerusalem for chocolate chip cookies for the group, and finally found not exactly chocolate chip cookies, but delicious enough to serve as an extra dessert. Jean and Harry Pollackov, long time AINA members and convention staffers and on their third trip are looking forward to their next. Harry is president of INSLI and brought back many items specifically for use in the club. Harry was always ready to offer assistance, no matter what the problem, or to bring you back a drink or food.

About Aida and Moe Weinschel, the First Lady and President of A.I.N.A. Always thoughtful and always considerate, they did everything possible to insure the success of the tour. Moe's jokes and stories kept us laughing all the time. Moe, you did a terrific job, but you will have to come up with a new routine for the next tour..And as for Ed and myself, we have been to Israel many many times. Each trip has always been an enjoyable adventure, but this one specially will be remembered for the beautiful people who were with us and the many new sites we were able to visit.

Now I must tell you something about our guide and driver Menachem. His biblical knowledge and historical information about the land is astounding. To all our inquiries he replied "Thats a good question" before rendering the proper explanation. He gave us unusual insight in the development of the State of Israel. His patience and understanding to our needs went beyond all expectations, and his knowledge of Yiddish and the songs which he sang on the bus during traveling lulls was most enjoyable. Menachem, you are terrific, and we hope to see you again..

Ed and myself look forward to the next tour.. I hope that this article may influence those who are hesitant to come forward when plans are completed for the 26th Anniversary trip.



The Wonderful Sorek Cave

*Mico Kaufman
J. Sanford Saltus Award 1992
by Edward Janis*

On February 15th, at the American Numismatic Society, Mico Kaufman received the prestigious 1992 J. Sanford Saltus Medal. This award, presented since 1919, for "Signal Achievement in the Art of the Medal" was presented to Kaufman in recognition of his broad talents in the medallic field. As stated in the A.N.S. citation accompanying the presentation, Mico Kaufman's great achievement is that he has made inaugural portraits of every president since Gerald Ford into telling character studies of the men who have led our country for the past two decades. The range of his presentations is phenomenal. In the official FIDEM Congress medal of 1987 on an oval planchet, Kaufman created a mountain of humans on the obverse and a mountain of broken down individual rocks on the reverse. What a far concept from the presidential series where a sharp line on the jaw will show determination and a lowered brow would show deep thought.



Kaufman is more than a sculptor and medallist. He symbolizes the ability and the drive that a human derelict of the Nazi concentration camps could muster and achieve success in his chosen field and recognition by his fellow men.



Mico Kaufman created the obverse and reverse of the official medal for the 1987 FIDEM Congress, held in Colorado Springs, Colo. Kaufman made the obverse into a mountain of humans, and on the reverse the mountain is broken down into its individual rocks.

He was a budding classical violinist, whose gift of the instrument was ended abruptly by his placement in a concentration camp in his native Roumania. This talented 18 year old now had his hands and body assigned to the building of military positions, rock embankments and other chores that were to be performed by forced labor.

"The time I spent in concentration camps was a very difficult period," he recalls. "But in looking back, I think the experience was the best thing that could have happened to me. It enabled me to get acquainted with myself. I had never been faced with any kind of stress, and it really surprised me that I could stand all this. I didn't know the strength I had; I didn't come out cracked."

After the fall of Hitler's Germany, Kaufman, now sick and emaciated, wandered through the devastation finally reaching his home only to find shambles and a few friends and neighbors who were survivors.

Prior to his internment, Kaufman became interested in another facet of his love for the violin. He discovered that he possessed a great aptitude in carving the scroll and the sound holes of the instrument. Recalling his skill, and the personal satisfaction that it afforded him, Kaufman decided on sculpture rather than music as the path to follow in a world now devoid of pleasurable music.

As a refugee, in 1947, he received a scholarship to the Academy of Fine Arts in Rome where he studied with Calori. After three years of study, in 1951, at the age of 27, Mico came to the United States. His troubles were not over. He could not speak English and the people who were trying to find a job for him, never placed a sculptor before. Any request for a man that was skillful with his hands was an automatic call for Kaufman. He ended up gluing raincoats, but never lost sight on what his visions were set for; Professional sculpture. As a further step in that direction, he made more than 400 Simple Simon logo figures for Howard Johnson during the next ten years. "It isn't great art", he said, "but it's what you have to do to make a living."

Kaufman's first love is pure sculpture. As he explains it, "a sculptor, doesn't condescend to do medals, but has to feel it's a compromise basis - two and a half dimensional rather than three, offering one view." He has helped his community, Tewksbury, Mass. establish a sculptural

center, and he has sculptured major monumental works, including a large "Homage to Women" for Lowell, Mass., and monumental statues of Helen Keller and Ann Sullivan.

Mico is best known for his speed in execution of detailed, well planned themes of medals. American collectors remember the rapid fire continuity of his series of 200 mini art medals engulfing "The History of the United States"

In October 1973, Vice President Spiro Agnew resigned. Immediately, President Nixon, under the provisions of the 25th Amendment, nominated Congressman Gerald R. Ford of Michigan to be the next Vice-President, which was quickly approved by both the House and Senate. Senator Hatfield of Oregon suggested the striking of a medal for Ford becoming the first Vice-President under the 25th Amendment provision. Medallic Art was contacted and after deliberation, the speedster, Mico Kaufman went into action on the design. He had never met the Vice-President, and worked only with a few photos. He was told that Ford was unpretentious, serious, a good mixer, friendly and rugged. However Ford was too busy to sit for a sculptor. He did not even have time to go to the barber. Kaufman was told to shorten the hair in the photos so that Ford looked as if he had come from the barber. When Hatfield, chairman of the special committee for the Vice President Ford medals saw the plaster model, Kaufman had made Ford too jowly. Hatfield asked that the jaw line be trimmed and corrected, which Kaufman did. He then took the corrected model to Ford for approval. Ford approved the medal and on December 16th, Medallic Art released photographs of Kaufman's designs together with the statement that Vice-President Ford had authorized this as the official medal commemorating his inauguration as Vice-President.

Later, at a ceremony at the Capital in Washington, Kaufman met Vice-President Ford again. "I think you've done a beautiful job", Ford told him, "especially when you consider the material you had to work with." Kaufman considers his second portrait of Ford, the presidential medal, superior to the earlier one.

"When I came to do the second one", he explains, "I remembered Mr. Ford's features very well from our meeting, and there's less of a chance of being misled when you've actually met your subject."

Most collectors of post WW I presidential medals consider Kaufman's rendition of Jimmy Carter to be the finest example of type in the last 70 years.



To me, the finest medal produced by Kaufman was the official medal of the American Numismatic Association 1976 Convention in New York. It was fitting that he designed the beautiful head of the Statue Liberty in his 20th year as a free man citizen of the United States. It is a constant reminder of the great contributions immigrants have made to our country.

Mico Kaufman is a member of the prestigious National Society and is listed in "Who's Who in the Arts of America" and in "Who's Who in the East."

Rightfully so, the last paragraph of the J. Sanford Saltus Award 1992 citation states: "It is for his great ability to humanize the official and to universalize the personal that the American Numismatic Society has selected Mico Kaufman as the 2992 recipient of the J. Sanford Saltus Award for Signal Achievement in the Art of the Medal".

Mico Kaufman is a prime example of a survivor of Hitler's barbed wire and forced labor, who possessed a talent and a dream that did not die because of his sheer determination to succeed no matter how oppressive the obstacles.



The Jews of Hungary

In the late 9th century the Magyars, a Finno-Ugric people from beyond the Ural mountains took possession of the territory now known as Hungary, and settled there. In the 11th century the Magyars took possession of Transylvania, a territory with a mixed but basically Romanian population.

Archeological evidence, according to the *Encyclopaedia Judaica*, indicates the presence of Jews in the earliest centuries. They came over in the wake of the Roman legions when they marched into ancient Dacia and Pannonia. Jewish historical tradition, however, only mentions Jews in Hungary from the second half of the 11th century, when Jews from Germany, Bohemia and Moravia settled there.

The outbreak of bubonic plague (the Black Death) led to the expulsion of Jews from Hungary in 1349. In 1360 a general expulsion of Jews was decreed, but the decree was revoked four years later, and many Jews returned.

In 1494 there was a blood libel in Tyrnau and 16 Jews were burned at the stake. In 1529 in a part of the area at that time under Hapsburg dominion, there was again a blood libel. Thirty Jews were burned at the stake and the others in the town, Bazin, were expelled.

In the 16th and 17th centuries, most of Hungary was under Ottoman rule. In 1526 the Turks decisively defeated a Hungarian army under King Louis, who died on the battlefield. Until late in the 17th century only a narrow strip in western and northern Hungary was not under Turkish rule, but under a Hapsburg ruler, who paid tribute to the Turks.

Not until the 1680s did the tide turn. In 1687 at the second battle of Mohacs, Charles of Lorraine defeated the Turks, and the Diet



of Pressburg conferred hereditary succession to the Hungarian throne upon the male line of the Austrian Hapsburgs.

At the beginning of the 18th century, only a few remnants of the ancient Jewish settlement were to be found there. At this time, however, immigration began, marking the formation of the community of the modern era. In 1787 there were some 81,000 Jews in Hungary. By 1850 they numbered 340,000. In the first population census held in modern Hungary (1869) the Jewish population numbered 542,000. The rapid growth was due both to natural increase and immigration from neighboring regions, especially Galicia.

In 1848 a bid for Hungarian independence led by Louis Kossuth failed, but the struggle continued. In 1867 the struggle ended in a compromise (the *Ausgleich*). Austria and Hungary were bound in a personal union. A dual monarchy was established. Franz Josef I, Emperor of the Austrian Empire, became also King of Hungary, and was crowned as such in June 1867.

Before World War I, says Ezra Mendelsohn (in *Unanswered Questions* ed. Francois Furet), "Hungary was justly regarded as a kind of paradise for Jews. The Hungarian "liberal" old regime regarded the Jews as loyal Magyars in the bitter struggle for Hungarian domination in the multinational Austro-Hungarian Empire, and as invaluable partners in the economic modernization of the land. Popular and political anti-Semitism was officially opposed by the political elite, which was chiefly composed of the magnate families. Jews prospered as nowhere else in eastern Europe, played an unprecedented role in commerce, industry, the professions, and intellectual life."

From the close of the 19th century, assimilation became widespread within Hungarian Jewry and there was an increase in the number of Jews who changed their religion, especially among the upper classes. Mixed marriage became a common occurrence, particularly in the capital, Budapest.

This "paradise for Jews" did not survive World War I. Hungary, like Austria, was on the losing side. By the Treaty of Trianon which the Hungarians signed on June 4, 1920, Hungary lost half its population and two-thirds of its territory, including western Hungary, to Austria; Transylvania and part of the Hungarian plain to Romania. Its Jewish population was reduced from an estimated 750,000 to 445,000.

The stability of the old regime was upset; new social and political forces based on a new, exclusive, nationalist world-view came into being, bent on a revision both of the Trianon Treaty and of the traditional Hungarian social and political order (Mendelsohn, *supra*). Other causes were the detestation of the Communist dictatorship, led by a Jew, Bela Kun, which ruled Hungary for over four months in 1919. Thirty-one of the 49 commissars in Kun's regime were Jews. There was also an economic factor resulting from the loss of empire.

The prosperous Jewish minority, regarded as an ally by the confident magnates of the old regime, now came to be regarded as the enemy by extreme Hungarian nationalism.

When the Red cabal finally was overthrown by the Hungarian military, the full force of the counterrevolution was turned against Communist and non-Communist Jews alike. By early 1920, some 1800 Jews had been murdered, 5,000 wounded, and an anti-Semitism that had been essentially fitful and ineffectual in the prewar years was now all but institutionalized among the nation's lower classes (Howard M. Sacher: *Diaspora, an Inquiry into the Contemporary Jewish World*).

In the 1930s conditions deteriorated for the Jews as a result of the increase in influence of Rightist circles and the growing German-Nazi influence. Many Hungarians had come to see Germany as the only country that might reverse the Trianon Treaty. And, indeed, that did happen. After the Munich conference and agreement in September 1938, Hitler and Mussolini settled Hungary's claims against Slovakia, and under pressure from Berlin and Rome, (the Vienna Award, August 30, 1940) Romania agreed to a settlement of Hungary's territorial claim against it. The outcome was a further increase of 250,000 in Hungary's Jewish population; 150,000 of these from northern Transylvania which Romania had to cede.

In 1938 Hungary passed the "First Jewish Law" which imposed restrictions not only on members of the Jewish religion, but also on those who became Christian after 1919. The World Jewish Congress protested the measure. Representations were made to Hungarian ministers accredited to Washington, London and Paris. In 1939 there followed a "Second Jewish Law," which extended the definition of Jews on a racial basis, and came to include 100,000 Christians (converts or their children). The Second Jewish Law also

0136



Részleg

KORONA



KORONA

EGYSZÁZ KÖRÖNARÓL

EZEN 100 KORONA KÖLCSÖNÖSSZEG RÉSZÉT KÉPEZI AZON 100.000 KORONA KÖLCSÖNNEK, MELYET

A BUDAI IZR. HITKÖZSÉG TEMPLOMÉPÍTÉS CÉLJÁBÓL

a Nagyméltóságú m. kir. Pénzügyi Miniszter úr 51301/1907. számú engedélye és a budai izraelita hitközség 1907. évi június hó 18-án tartott közgyűlésének határozata alapján felvett a következő feltételek mellett:

1. A kölcsön 1908. évi novemberi hó 1-től fogva olyképen törlesztetik, hogy évenként legalább is 20 (azaz húsz) részjegy sorozattal ki és a kisorsolt számú jegyeket a budai izraelita hitközség a bemutatásánál teljes névértékben beváltja.

A kiosztott számok mindenkor hírlap útján tételnek kőzzé.

2. A kölcsönnek 4%-os kamatjából szülő szelvényeket minden év november havában váltja be a hitközség pénztára.

3. A kisorsolt és beváltásra be nem mutatott részanyag után, a kisorsolás napjától fogva kamat nem jár, minélfogva az illető azelvény semmire.

4. Minden részegységnek ezen határozmányokat tudomásul veaai és azokkal egyetért.

Budapesten, 1907. október hó.

A BUDAI ISRAELITA HITKÖZSÉG NEVÉBEN:

Frédéric
FÉDÉRIC ELOJARD

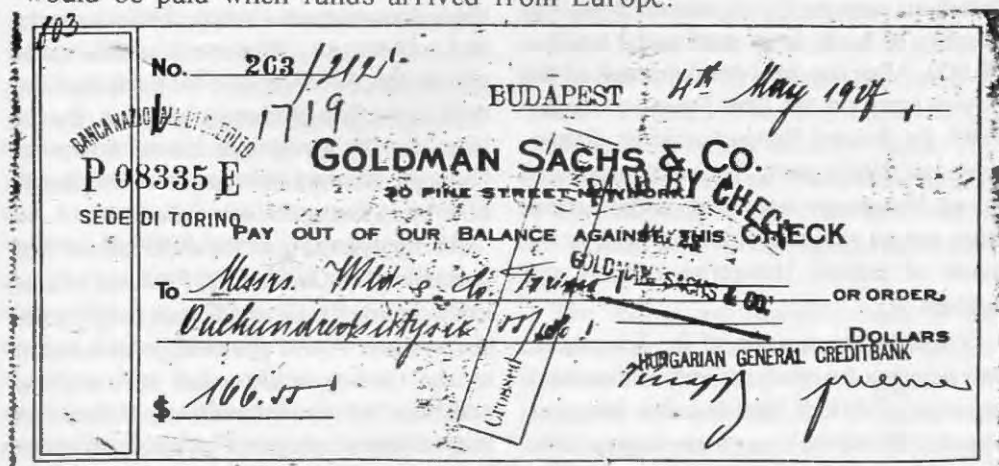
TITHAR

5. *Gruehnding*
ELNOR

The illustration on the opposite page is of 100 Korona share certificate of the *Budai Izr Hitközség Budapest* a synagogue in Budapest.. The Hebrew inscription over the synagogue translates: **BUILD FOR ME A HOLY TEMPLE AND I SHALL RESIDE IN IT**. This certificate, for 100 Korona, dated 1907 is part of an issue of 100,000 Korona. This possibly unique certificate is illustrated courtesy of R.M. Smythe & Co., New York.



The 1913 Hungarian Kodel note is issued in the amount of 7½ francs. Funds were collected in various towns and communities in Europe to sustain their bretherin who left for Palestine. In all probability, this note was used to pay for housing rent by the kodel in Palestine, which would be paid when funds arrived from Europe.



The firm of Goldman Sachs & Co. are today members of the New York Stock Exchange. The company was founded many years ago by two Jewish men from whom the firm takes its name. Many years ago, they also acted as merchant bankers. In the illustrated item, they issued a check in Budapest on 4th May, 1927 for \$166.50 through the Hungarian General Creditbank.

introduced a virtual slave system of forced-labor service.

In November, 1940, Hungary joined the Berlin-Rome-Tokyo pact and on January 22, 1941, Hungarian forces joined Hitler's forces in the invasion of the Soviet Union.

A "Third Jewish Law" was enacted in August 1941. Based on the Nuremberg laws it prohibited intermarriage. At that point the anti-Jewish measures had undermined Hungarian Jewry's position in every sphere of economic, political, cultural and social life.

The first large-scale loss of Jewish life among Hungarian Jews occurred in July 1941 when the Office for Aliens' Control deported 18,000 "alien" Jews to Kamenets-Podolski, where about 16,000 were murdered by SS men assisted by Hungarian troops. The second great loss of Jewish life occurred in Hungarian-occupied Northern Yugoslavia, where in January 1942 the Hungarian army murdered more than 3,000 persons (2,600 Serbians and some 700 Jews).

When Hungary joined Germany in the war against the Soviet Union, Jewish labor battalions were sent to the eastern front. The number of such Jews eventually reached 50,000. After the great breakthrough of the Soviet army on the Don Front in January 1943, the Second Hungarian Army disintegrated and fled in panic. Tens of thousands of young Hungarian Jews died on the eastern front not as victims of the war, but at the hands of sadistic Hungarian officers and soldiers.

Tragic as the murders of the Jews were, they were not the result of German measures in pursuit of Hitler's Final Solution. Not until March 1944 did the Hungarian chapter of the Holocaust open, when Hitler, tired of the Hungarian government's lack of enthusiasm for his liquidation program, decided to occupy the country. On March 22 a new government was set up consisting of extreme pro-Nazi elements, willing collaborators with Germany.

Though the last to be attacked, Hungarian Jews suffered the most concentrated and methodical deportation and extermination of any in Europe. On May 15, 1944, the deportations to Auschwitz began. For forty-six days, in the most methodical program of the war, the German killing-machine, perfectly oiled and functioning without cease, did its grim work (Reitlinger, *The Final Solution*, and Nora Levin in *The Holocaust*).

It would be remiss to omit from any description of the Holocaust in Hungary the heroic efforts to save Jewish lives by the Swedish diplomat Raoul Wallenberg, whose statue now stands in Budapest.

On July 18 the Hungarian Regent Horthy halted further deportations and dismissed the pro-Hitler government. A less pro-German government was formed. Horthy's action followed a United States note to the Hungarian government, an appeal from the Swedish King to Horthy, representations from the Vatican, and steps by the International Red Cross. The World Jewish Congress was centrally active in securing all these interventions. Further, the Swiss press, and subsequently the press in neutral states and in the Allied countries, published details of the fate of Hungarian Jews. By the time Horthy's reprieve came, however, Hungary, except for the scores of thousands of Jews in Budapest, was *judenrein*.

Horthy's halting of the deportations was proclaimed on October 15, 1944, but almost immediately the Germans took over for the second time. A new government dominated by the fiercely anti-Semitic Arrow-Cross was installed, and immediately initiated an unprecedented reign of terror against the Jews of Budapest.

On November 2 Soviet troops reached the outskirts of the city but the Germans and the Arrow-Cross were not deterred from sending a group of about 25,000 Budapest Jews on foot toward the Austrian border. They were followed by other contingents of

up to 60,000. A high percentage of persons on the "death march" perished on the way.

On January 15, the northern half of the city surrendered to the Russians but Pest held out until February 12, 1945, when the entire city came into Russian hands. From the Arrow-Cross assumption of power until January 15, about 98,000 of the capital's Jews lost their lives in death marches, in train transports, as well as through Arrow-Cross extermination squads, starvation, disease and suicide.

According to *The Jewish Communities of the World*, published by the Institute of Jewish Affairs (ed. Antony Lerman), about 600,000 Hungarian Jews, including those from the "new" territories acquired by Hungary after 1938 and which were again detached after the war, perished in the Holocaust. After the war, the three pro-Hitler Hungarian prime ministers were tried in Hungary and executed.

In the first months after the Russians occupied Hungary the Red Army did not intervene in Hungarian politics, but later the Soviet authorities began gradually to exert pressure. By 1949 Hungary was considered a Soviet Satellite. In 1956 Soviet troops and tanks put down a Hungarian revolt, but in the years thereafter a more liberal internal system, known as "goulash Communism," developed. By 1987 demands for change were everywhere. On May 2, 1990, the first freely elected Hungarian Parliament in forty years elected Arpad Goncz interim President of Hungary. The following day, Mr. Goncz appointed Jozsef Antall, leader of the Hungarian Democratic Forum, the largest of the political parties, Prime Minister.

There is no accurate census of Hungarian Jewry. Their number has been estimated at 80,000. Some put the figure higher. Between 1945 and 1956 the Jewish population decreased by 40,000. 18,000-20,000 left after the 1956 revolt. In 1957 a few hundred were permitted to leave for Israel. Since then emigration to Israel has continued at a modest level.

The Hungarian community makes valiant efforts to maintain Jewish life within the framework of what was before World War II a highly organized *Kehillah*. There are, in all, 26 synagogues in Hungary and 13 rabbis. The community produces its own rabbis, cantors and *mohalim* and also offers these services to other countries. The Rabbinical Seminary, the only such institution in Eastern Europe, trains rabbis and cantors for the entire region. A library and central archive are attached to the Seminary. In 1987, following the agreement between the Heritage Foundation for Jewish Culture and the Law Faculty of Budapest University, a Center for Jewish Studies, the first of its kind in Eastern Europe, was opened in Budapest.

The Charite Hospital and Nursing Home in Budapest has more than 200 beds. A children's orphanage and three homes for the aged have 150 beds between them. The Central Social Welfare Committee funded by the American Jewish Joint Distribution Committee caters for the needs of the Jewish poor.

The central representative body of the community is the Magyar Izraelitak Országos Kepviselete (National Representation of Hungarian Jews) MIOK. It is affiliated with the World Jewish Congress, which recently opened an office in Budapest. □



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The ALEPH BETH Page

...Dedicated to the Beginner *by Edward Janis*

Q. Waiting for my next in a local well stocked coin shop, I heard the fellow in front of me say to the clerk, "Sorry I can't use it. I'm a vertical collector." He left before I could ask what he meant. Can you? R.Y. Phila., Pa.

A. I have not heard the designation of horizontal or vertical for 40 years. It first came to my attention at the old Brooklyn Coin Club. It has nothing to do with a collector standing up or lying down. Picture a crossword puzzle. You fill in words from left to right in the proper boxes. This is horizontal. Your next fill in uses the third horizontal letter and goes from this top, down for six space boxes. This is vertical.

In coin collecting, a horizontal collector will save all dates and varieties of a sub-division or a broad category. The vertical collector is a TYPE collector. He is only looking for one example (the best he can afford) of the varied types that comprise the entire numismatic series. As a further explanation, let's consider a break down of the "Commercial Coinage of Israel: Pruta and Agora Series."

COIN	DATES & OTHER VARIETIES
25 mils	1948 & 49 open link, closed link, uniface
1 Pruta	1949 with pearl, without pearl
5 Pruta	1949 with pearl, without pearl
10 Pruta	1948 w/w.o. pearl, 1952 scalloped plan., 1957 Aluminum & C.P.
25 Pruta	1949 w/w.o. pearl, 1954 Nickel plated steel
50 Pruta	1949 w/w.o. pearl, 1954 Plain/Reeded edge C.N., 1954 plated steel
100 Pruta	1949 & 1955 reeded edge, 1954 reduced size Berne/ Utrecht dies
250 Pruta	Cupro-Nickel & Silver
500 Pruta	1949 Silver

In the Pruta series, a vertical collector would collect this series the same as a horizontal collector because each piece listed has no change in date even though they were struck , in most cases, in multiple additional progressive years. Each is a specific type.

But look at the Agora series. The one agora minting started in 1960 and ended in 1975. They were struck at the following mints: ICI in England, Tel-Aviv, Berne, Jerusalem and Canada. As to varieties there were large dates, small dates, a star on 5 different years, even an inverted reverse. The Type collector (vertical) will collect one date, one star, one large date, one small date, and the inverted reverse. The majority of collectors (horizontal) will seek each date, all 5 star dates, all large dates, all small dates, mints, brokerage, double strikings, off centers, clipped planchets etc. Anything and everything that has to do with the one agora coin.

The Prophets' Own Account of the Scythian War

by Peter S. Horwitz

Herodotus (*History* I, 103-107) relates that, about 630 B.C.E., the Scythians, a nomadic people living north of the Black Sea and east of the Carpathian Mountains, in what was the heart of the former Soviet Union, erupted out of their homeland. They swept southward and eastward. They devastated whatever was in their path. Even the fierce and calculating Assyrians were badly shaken. This invasion is believed to be one of the chief causes for the collapse of their empire. The Scythians continued on their course of raids until around 610 B.C.E., when Psammetichus, the king of Egypt, bought them off and induced them to return to their homeland.

Sometime during this period, between 628 and 610 B.C.E., the Scythians passed through the kingdom of Judah, with apparently serious consequences. However, the Scythians left as quickly as they had come and their long term impact on Judah was minimal. The name of one city, Beth-shan, was changed to Scythopolis. But even the book of the Bible covering this period, II Kings, makes only the vaguest reference to this war.

However, the prophets Jeremiah and Ezekiel did record vivid details of this conflict. These lie embedded within the complex structure of their words. Jeremiah was a contemporary and witness to this war. Ezekiel's prophecies were expounded only some 30 or 40 years after that time. The key passages for our purposes are Jeremiah 4-6 and Ezekiel 38-39, as well as II Kings 23. These Scythian references stand out from the mass of these prophecies through their very specific references to military activity, their clear descriptions of the invaders from the north, and their references to horsemanship, an outstanding achievement of the Scythians. I have carefully extracted these references and arranged them into a running narrative in the form of a dialogue between a narrator, Josiah, the king of Judah, and Gog, leader of the Scythian hordes. The dialogue form more or less chose itself because of the way the material shifts back and forth in view point from that of a neutral observer, to that of the attacked, to that of the attackers.

The name "Gog" as that of the leader of the horde is assigned by Ezekiel. Herodotus tells us the leader of the Scythians was Madyes, son of Protothyas. Neither the name "Madyes" nor "Protothyas" appears in the Hebrew sources. The name "Gog" probably refers to King Gyges of Lydia, Gugu in Assyrian. Gyges, who sometimes is credited with the invention of coinage, was active in the area at an earlier date and was, apparently, confused with the leader of the Scythians. However, by the time of the Scythian invasion, he was already dead.

The confusion of the names of a Lydian king and a Scythian king may have been facilitated in that Semitic area by the fact that both the Lydians and the Scythians spoke languages of the Indo-European group. The Lydians spoke a language related to Hittite, but the Scythians spoke a language of the Iranian sub-group.

There is no reason to believe that the purpose of the invasion, which apparently did succeed in seizing Jerusalem for a time, was the conquest of the territory. Rather, the whole purpose seems to have been the capture of as much movable valuables as could be carried back to the Scythian homeland. This was standard Scythian technique.

Following their return to their homeland, in present day Ukraine and Russia, the Scythians began to adapt some of the techniques of the more highly developed peoples whom they had raided during their great trek towards Egypt. Permanent

settlements appeared and better organized government. The arts began to flourish to their fullest extent.

The artistry of the Scythians had, from their first appearance, been outstanding. Their gold, silver, and felt representations of lions, deer in flight, horses, and all types of birds and animals are among the great treasures of world art. Indeed, it is this great and unique artistic heritage that separates the Scythians from the countless other marauders that have bloodied the pages of history.

Influenced by their neighbors, Greek colonists who had settled on the shores of the Black Sea, the Scythians began to issue coins in their homeland. Around 100 B.C.E., a Scythian king named Akrosandros issued a small bronze coin. One example measures 18 millimeters. The obverse shows the head of Zeus facing right. The reverse shows a cornucopias and the king's name and title in Greek.

About fifty years later, a Scythian king named Koson issued a gold stater, between 50 and 40 B.C.E. The obverse shows three men wearing togas walking to the left. Each of the outer figures carries an ax upon his shoulder. To the left of the men appears a monogram. In the exergue appears the king's name in Greek letters. The design of this obverse was inspired by a Roman denarius issued in 54 B.C.E. by Marcus Brutus, later to participate in Caesar's assassination. The reverse shows an eagle standing left on a sceptre, holding a wreath in one claw. Only this side reflects the artistic style of native Scythian art. Although it cannot be considered one of the greatest masterpieces of the Scythian style, it is a most impressive composition.

Recently, a small hoard of these gold staters of Koson was offered for sale. Of the 26 coins offered, there were five different reverse dies utilized.



The nomadic Scythians sent out many shoots and one of these took root in present-day Pakistan. This kingdom of the Indo-Scythians flourished from about 90 to 5 B.C.E. These people combined their own culture with the Indian culture that they found there, which was already heavily influenced by the Greek culture of the Bactrian kingdom. The style of their coins is typically Indo-Greek and shows no especially Scythian characteristics. The kings who issued coins included Maues (c. 90 B.C.E.), Azes I (c. 90-40 B.C.E.), Azilises (c. 40-15 B.C.E.), and Azes II (c. 15-5 B.C.E.) These coins often have inscriptions in Greek on one side and Karosthi (an Indian language) on the other. Common types show the king on horseback on the obverse and standing figures of various gods on the reverse.

In arranging the following dialogue, I have used the Authorized Version, generally considered the English translation closest in style to the original, as my copy text. I have carefully compared this version with more recent translations, to bring the scholarship up to date, without, I hope, losing the flavor of the 1611 version. The passages that I utilized often show shifting points of view, which was invaluable in rearranging the material as a dialogue. Occasionally, however, I have had to shift pronouns, to make the point of view consistent. Here and there I have had to insert a few words to complete fragments.

What I hope I have presented here is, as close in style and translation as is possible, what was said by those who witnessed it, over 2600 years ago, about the Scythian invasion of the kingdom of Judah.

Narrator:

Josiah was king over the land and the Lord said, "I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." Behold, a people cometh from the north country, and a great nation shall be raised from the farthest corners of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. Gog of the land of Magog, the chief prince of Meshech and Tubal shall come from his place out of the uttermost north, him, and many people with him, all of them riding horses, a great company, and a mighty army. That nation comes upon you from afar, O house of Israel. It is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is as an open sepulchre, they are all mighty men. And they shall eat up thine harvest and thy bread; they shall eat up thy sons and thy daughters; they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig trees. They shall batter thy fortified cities, wherein thou trustest, with the sword. They shall ascend and come like a storm, they shall be like a cloud to cover the land, Gog. and all his bands, and many peoples with him.

Gog:

Let it be said to this people and to Jerusalem, "A dry wind comes out of the high places in the wilderness toward the daughter of thy people, not to fan, nor to cleanse, a wind too full for these shall come unto thee."

Josiah:

Make ye mention to the nations; behold, publish concerning Jerusalem, "Watchers come from a far country, and give out their voice against the cities of Judah." As keepers of a field, are they against her round about.

Gog:

Even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, their fields and wives together: for I will stretch out my hand upon the inhabitants of the land.

Josiah:

Thou shalt come up against my people of Israel, as a cloud to cover the land.

Gog:

Sheba, and Dedan, and the merchants of Tarshish, with all the young lions [leading merchants] thereof, shall say unto me, "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

Josiah:

The spoiler shall suddenly come upon us.

Gog:

I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

Josiah:

We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

Gog:

I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn my hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

Josiah:

Declare ye in Judah, and publish in Jerusalem; and say, "Blow ye the trumpet in the land." Cry, gather together and say. "Assemble yourselves, and let us go into the fortified cities." Set up the standard toward Zion: retire, stay not.

Gog:

A lion out of the forest shall slay them, a wolf of the deserts shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces.

Narrator:

At that day, the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

Gog:

Prepare ye war against her; arise, and let us go up at noon.

Josiah:

Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

Gog:

Arise, and let us go by night, and let us destroy her palaces. Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited. Go ye up into her rows of vines; hack her green shoots.

Josiah:

Violence and spoil is heard in her; before me continually is grief and wounds. O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a signal fire on Beth-haccerem: for evil appeareth out of the north, and great destruction. He shall come up as clouds, and his chariots shall be as a whirlwind.

Gog:

My horses are swifter than eagles.

Josiah:

Woe unto us! for we are spoiled. My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, their coverings in a moment. How long shall I see the standard, and hear the sound of the trumpet? Ah,

Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, "Ye shall have peace;" whereas the sword reacheth unto the soul.

Narrator:

The whole city shall flee for the noise of the horsemen and bowmen; they go into thickets, and climb up upon the rocks: every city is forsaken, and not a man dwell therein. Nevertheless, in those days, saith the Lord, "I will not make a full end with you, O house of Judah. I will send a fire on Magog and among them that dwell carelessly in the isles."

Gog:

I, from the uttermost parts of the north, will come up and bring myself upon the mountains of Israel. We shall thoroughly glean the remnant of Israel as a vine.

Josiah:

Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and drive thee on. Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall stumble against them; the neighbour and his friend shall perish. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the peoples that are with thee. I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field.

Gog:

Woe is me now! for my soul is wearied because of murderers. Woe unto us! for we are spoiled.

Josiah:

Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Pharas, Cush, and Put with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the uttermost parts of the north, and all his bands: many peoples with thee.

Narrator:

There will be given unto Gog a place there of graves in Israel, the valley of the passersby on the east of the sea: and it shall stop the passersby: and there shall they bury Gog and all his multitude: and they shall call it the valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown, that day. And they shall sever out men of continual employment, passing through the land to bury with the passersby those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passersby that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land. Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the Kings of Judah?



BANK OF ISRAEL
CURRENCY DEPARTMENT

NIS 200 Banknote

This note bears the portrait of Zalman Shazar, the third President of the State of Israel. All the other motifs on the note focus on education. During Shazar's term of office as Israel's first Minister of Education, the Compulsory Education Law was passed. Shazar's lifework is represented in graphic terms on the back of the note by the figure of a girl sitting at a desk with Hebrew letters in the background, and on the front of the note by a seven branched candelabrum in the form of the molecular chain of DNA, symbolizing scientific development. In the background to Shazar's portrait appears Nathan Alterman's poem on the Compulsory Education Law written in 1949

Shazar settled in Palestine in 1924, representing the General Federation of Labor (Histadrut) on fund raising missions and at international socialist conferences. He was part of the Jewish Agency delegation to the United Nations Assembly in November 1947, when the resolution adopting the State of Israel was adopted, and was a member of the Representative Assembly.

Shazar sat in the 1st, 2nd and 3rd Knessets. He died in Jerusalem in 1947.

GENERAL DESCRIPTION

Dominant Color: ORANGE Dimensions: 76mm X 138mm

FRONT: "200" in numbers, at both upper left and lower right; the words "two hundred new sheqalim" (in Hebrew) at lower left. The signature of Michael Bruno, the Governor of the Bank of Israel at the time the note was approved, and of Shlomo Lorincz, the Chairman of the Bank of Israel's Advisory Council. The date "1991" and its Hebrew equivalent. The words "Bank of Israel" (in Hebrew, and Zalman Shazar's name and dates.

BACK: "200" in numbers, at both upper right and lower left, and in Arabic at lower right. The words "Bank of Israel" in English and Arabic at lower left. The words "New Sheqalim" in English and Arabic.

Several new security features have been introduced to prevent counterfeiting. On the front a special **OPTICAL VARIABLE INK** has been used to print the words "Bank of Israel" (in Hebrew, at lower left) so that the letters change color from purple to brown, depending on the angle from which they are viewed. **LATENT IMAGE:** On the back the number 200 is hidden above the girl's arm (the one with the pencil); it can be seen when the angle of the note is changed. The **SECURITY THREAD** which is incorporated in the paper to the left of the girl, touching her arm, forms seven silver triangles

Purple and green fibers

Watermark, portrait of Shazar

Sign for the blind



Look-through, forms a Star of David when held against the light

Optical variable ink, depending on the angle, the color changes from purple to brown

Sign for the blind

Watermark, portrait of Shazar

Purple and green fibers



Latent image, with change of angle the number 200 appears

Silver security thread

Look-through, forms a Star of David when held against the light

Making Zionist History: The Jewish National Fund is 90 Years Young

by Evelyn Abel

from the Miami Jewish Tribune

The history of the Jewish National Fund is much the history of the World Zionist Organization. - a case of building something out of nothing, or of how ideas shape history. Zionism was born out of the nationalistic stirrings of 19th century Europe and the unbroken longing of the Jewish people for Zion. The Jewish National Fund, the vehicle for realizing the return to Zion, was based on the inalienability of the land to be redeemed for and on behalf of the Jewish people as a whole.

Within a month of the fund's being voted into existence, the enterprising electrical engineer Johann Kremenetzky was appointed chairman and set up headquarters in Vienna. The man who - according to an 1896 entry in Theodor Herzl's diary - had already thought of building a chemical plant on the shores of the Dead Sea, producing electricity by harnessing the country's scant water supply and rehabilitating the devastated soil through large scale afforestation, now turned his attention towards making the fund a grassroots institution with a claim on Jewish heart and purse strings wherever they might be.

They were as it turned out, everywhere, and contributions soon began pouring in from all over the world. Indeed, three of the fund raising devices Kremenetzky hit upon - the Golden Book, JNF stamps, and the Blue Box - have withstood the test of time.

It was an era of firsts. Mandated to purchase land in Palestine, JNF bought its first holdings only four years later. By then, Herzl had died and his political Zionists, who favored waiting to win political rights, were losing the day to the practical Zionists, who favored immediate action. Its first land title, however, was acquired even earlier, to a 50 acre parcel in Hadera, bestowed on it in

1903 by the Jewish philanthropist, Isaac Leib Goldberg. A year later, JNF made its first outlay of funds - on research - financing a scientific expedition to explore settlement and development possibilities in Palestine.



This was not its only departure from its original purpose of purchasing land. As the only public fund available to the World Zionist Organization at the time, it helped cover the expenses of the organization's Palestine office, heavily funded the first agricultural settlements, and provided loans for the construction of the first Jewish city, Tel Aviv.

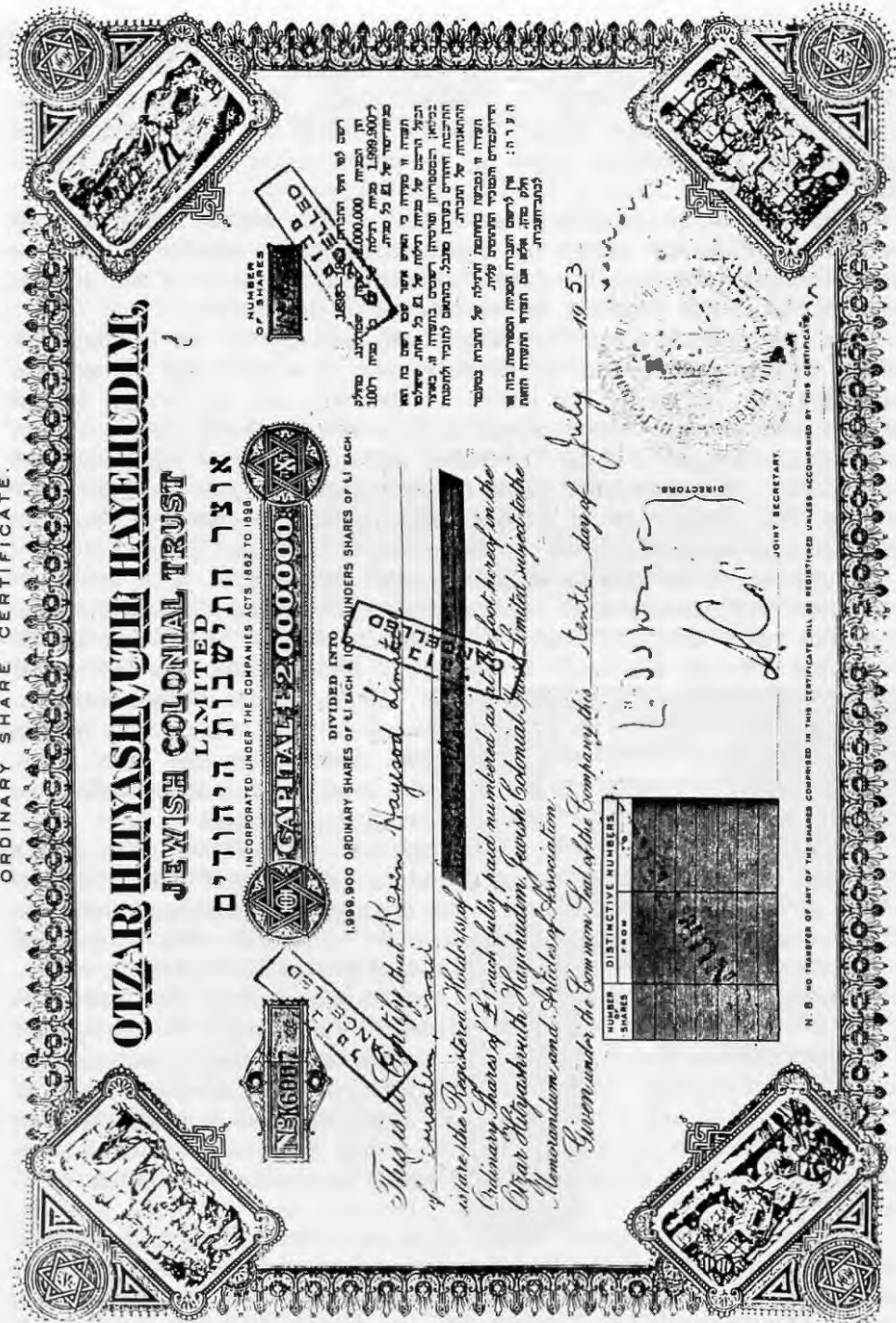
The later move incurred the wrath of the purists who sort to normalize the Jewish people by reverting them to a nation of farmers. But others argued that the fund's charter allowed it to invest in any project that would further the upbuilding of the country.

The later prevailed and JNF diversified, helping with the immigration of the Yemenite Jewry and the establishment of schools and universities including the Technion, The Hebrew University and the Bezalel School of Art and Design. The brainchild of professor Boris Schatz, court sculptor to Bulgaria's King Ferdinand and somewhat of the "Herzl of Jewish Art", Bezalel earned pride of place among nation building firsts as the first institution of higher learning in the country. (See the SHEKEL, Volume XXV No. 1, Jan.- Feb. 1992).

It was an era of both social and physical experiments, with the novel collective and cooperative agricultural frameworks, striking more enduring roots than JNF early afforestation efforts. "Let's canvass all Jews...to afforest the land" Kremenetzky had proposed in 1896, and seven years later, JNF did just that. Herzl Forest began with the planting of olive groves in 1908 and ended with initiating JNF's lasting relationship with evergreens four years later when the olive trees clearly failed. During the period, JNF also launched mixed agriculture in the country, from its experimental farm in Ben Shemen.

Meanwhile JNF had been registered under the British Companies Act, and the Balfour Declaration promised Zionism a bright future. In 1922, JNF's head office moved from Europe to Jerusalem under the chairmanship of the man of iron, Menahem Ussishkin, who would head it for 20 years. Ussishkin, who had always advocated immediate action, no matter how small, now threw his weight behind large land purchases from the north to the Negev. His frontier was conquered not by fast shooting gunmen but by supremely patient land dealers, such as the legendary Yehoshua Hankin, "Redeemer of the (Jezreel) Valley. "Straight-backed and long haired, the imposing Hankin would ride up and down Palestine on horseback with - it is said - a sackful of coins and a pocket full of blank deeds, buying up more than 150,000 acres of land.

The land JNF targeted varied with the times. The same British mandate that promised the Jewish people a "national home in Palestine", restricted the purchase of that land by the Jews. "The land question is one of life or death for Zionism and the Jewish National Fund", JNF theorist Abraham Granovsky (Granott) wrote in 1936. "If the land can be kept out of reach, the Zionist goal can never be attained." Thus, in the 30's and 40's, it became important for JNF to lay claim to, and settle land in outlying areas. By the time the State of Israel was



Unique share certificate of the Otzar Hityashvuth Hayehudim, the holding company of the Anglo-Palestine Bank/Bank Leumi in the name of the Keren Hayesod Ltd. (Jewish National Fund) for 17,000 shares, in the Sidney L. Olson collection.

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M

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 4. This Debenture is issued subject to and with the benefit of the conditions endorsed hereon, which are to be deemed part of it.
- Witness under the Seal of the Company this 19th day of

<p>THE JEWISH NATIONAL FUND, LTD.</p> <p>No. of Bond</p> <p>COUPON FOR THREE SHILLINGS BEING 75 MONTHS INTEREST ON £6 PAYABLE AT THE JEWISH NATIONAL FUND, LTD. WALLSLOO, LONDON, E.C.</p> <p>No. 10</p> <p>5. Bearer</p>	<p>THE JEWISH NATIONAL FUND, LTD.</p> <p>No. of Bond</p> <p>COUPON FOR THREE SHILLINGS BEING 75 MONTHS INTEREST ON £6 PAYABLE AT THE JEWISH NATIONAL FUND, LTD. WALLSLOO, LONDON, E.C.</p> <p>No. 9</p> <p>5. Bearer</p>	<p>THE JEWISH NATIONAL FUND, LTD.</p> <p>No. of Bond</p> <p>COUPON FOR THREE SHILLINGS BEING 75 MONTHS INTEREST ON £6 PAYABLE AT THE JEWISH NATIONAL FUND, LTD. WALLSLOO, LONDON, E.C.</p> <p>No. 8</p> <p>5. Bearer</p>	<p>THE JEWISH NATIONAL FUND, LTD.</p> <p>No. of Bond</p> <p>COUPON FOR THREE SHILLINGS BEING 75 MONTHS INTEREST ON £6 PAYABLE AT THE JEWISH NATIONAL FUND, LTD. WALLSLOO, LONDON, E.C.</p> <p>No. 7</p> <p>5. Bearer</p>	<p>THE JEWISH NATIONAL FUND, LTD.</p> <p>No. of Bond</p> <p>COUPON FOR THREE SHILLINGS BEING 75 MONTHS INTEREST ON £6 PAYABLE AT THE JEWISH NATIONAL FUND, LTD. WALLSLOO, LONDON, E.C.</p> <p>No. 6</p> <p>5. Bearer</p>
<p>THE JEWISH NATIONAL FUND, LTD.</p> <p>No. of Bond</p> <p>COUPON FOR THREE SHILLINGS BEING 75 MONTHS INTEREST ON £6 PAYABLE AT THE JEWISH NATIONAL FUND, LTD. WALLSLOO, LONDON, E.C.</p> <p>No. 5</p> <p>5. Bearer</p>	<p>THE JEWISH NATIONAL FUND, LTD.</p> <p>No. of Bond</p> <p>COUPON FOR THREE SHILLINGS BEING 75 MONTHS INTEREST ON £6 PAYABLE AT THE JEWISH NATIONAL FUND, LTD. WALLSLOO, LONDON, E.C.</p> <p>No. 4</p> <p>5. Bearer</p>	<p>THE JEWISH NATIONAL FUND, LTD.</p> <p>No. of Bond</p> <p>COUPON FOR THREE SHILLINGS BEING 75 MONTHS INTEREST ON £6 PAYABLE AT THE JEWISH NATIONAL FUND, LTD. WALLSLOO, LONDON, E.C.</p> <p>No. 3</p> <p>5. Bearer</p>	<p>THE JEWISH NATIONAL FUND, LTD.</p> <p>No. of Bond</p> <p>COUPON FOR THREE SHILLINGS BEING 75 MONTHS INTEREST ON £6 PAYABLE AT THE JEWISH NATIONAL FUND, LTD. WALLSLOO, LONDON, E.C.</p> <p>No. 2</p> <p>5. Bearer</p>	<p>THE JEWISH NATIONAL FUND, LTD.</p> <p>No. of Bond</p> <p>COUPON FOR THREE SHILLINGS BEING 75 MONTHS INTEREST ON £6 PAYABLE AT THE JEWISH NATIONAL FUND, LTD. WALLSLOO, LONDON, E.C.</p> <p>No. 1</p> <p>5. Bearer</p>

Share certificate of Keren Kayemeth LeIsrael (Jewish National Fund) dated 27 December 1932. This is part of an issue of 10,000 debentures of £6 each which had the option of being registered. Attached are 20 coupons with value of 3 shillings each. The debenture came due in March, 1953. This is a specimen debenture, having never been issued, and is illustrated courtesy R.M. Smythe & Co., New York.

proclaimed in 1948, its boundries were largely determined by the extent of JNF owned land and Jewish settlement in Palestine.

From the beginning, the land purchased had required extensive reclamation to render it fit for settlement after centuries of neglect and pillage. Now, reclamation became JNF's primary field of endeavor.

"We are under no obligation to accept the heritage of desolation of the past", said Israel's first prime minister, David Ben-Gurion. "It is within our power to afforest the wastes, fertilize the sand dunes amd revive the dust of the earth. Indeed this is the true conquest of the land, the mission of the Jewish National Fund."

In early statehood, JNF provided the masses of immigrants pouring into the country with an initial livelihood from afforestation, soil mechanics, and roadblazing. This, and other major activity of Zionist education - dating back to the Teachers' Movement for JNF in the 20's - was formalized in the covenant it signed with the government in 1961.

In recent years, JNF has turned its attention also to sophisticated water harvesting and development, creating new employment opportunities through developing tourism and recreation sites, and preparing land to absorb the huge immigration from the Soviet Union and Ethiopia..

At the age of 90, with its face to the 90's, JNF is still meeting new challenges says Moshe Rivlin, who has chaired the organization since 1977. On the drawing boards for the next decade are the rejuvenation of the aging forests, further development of the arid south where JNF's work has won international acclaim, dealing with soil salinization, and a second "redemption" of the former marshlands of the Hula Valley.

"One need only compare a map of the country at the start of the century with a map of Israel today," says Rivlin, "to appreciate what JNF has achieved."

Twenty years ago, in 1971, the Israel Government Coins and Medals Corporation issued a medal commemorating the 70th Anniversary of Keren Kayemeth, the Jewish National Fund. The obverse depicts a bulldozer leveling a path for a road. The reverse portrays a stylized drawing representing reforestation works. On the rim, in Hebrew and English, the passage "For the land is mine" (from the verse Leviticus 25:23) "And the land shall not be sold in perpetuity for the land is mine".



New York/Tel Aviv Medal

During a Gracie Mansion meeting, Mayor David N. Dinkins was presented with a set of Tel Aviv/New York commemorative medals by Mr. Eliezer Shiloni, Director of the Israel Government Coins & Medals Corp. The medal designer, Mr. Mark Freeman is to the Mayor's right.

The inscription on the holder reads:

*Presented to the Hon. David N. Dinkins
Mayor of New York*

*In Appreciation of his Friendship and Cooperation with Israel
Israel Government Coins & Medals Corp. - Jerusalem
January 1992*

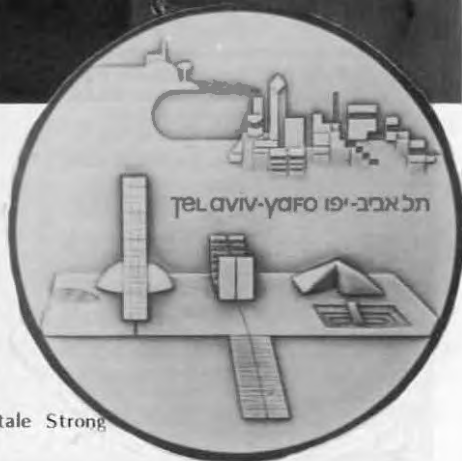


photo by Joan Vitale Strong

A Jewish Fantasy Skit Note by Gene Hynds



THIS BILL IS WORTH \$1.00

In Actual Cash at the Office of
DR. SAM COHEN
PREMIER PAINLESS DENTIST

As most persons do not
know what the dentist
may have done.

Is noted that you may be
more complicated with me
and my superior work and
my extremely low prices
for good dentistry, am
leading you to the above
dental office.

**Don't Put Off Your
Dental Work**

any longer through fear.
After the first tooth has
been filed or extracted
by The Adams Safe Sys-
tem of Painless Dentistry
you will laugh at your
fears and wonder why
you waited so long.

**If I Hurt You
Don't Pay Me**

Don't pay exorbitant prices for your dental work.

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Teeth without Plates \$5.00
Gold Crowns \$5.00
Fillings 50 Cents Up

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After the Civil War, large amounts of worthless paper money of the Confederacy was found. Until somebody came upon the idea of printing advertisements on the reverse, the only use for these bills was for wall paper. It was believed that these advertisements would be saved like a banknote

This note is of interest as it is the advertisement of a Jewish dentist who claimed to be absolutely painless and backed this claim with the statement "If I Hurt You, Don't Pay Me."

This note was worth \$1.00 in actual cash value. Examination and advise was free and he worked 12 hours a day for six days and half a day on Sunday. Get a toothache these days on a Sunday and see what happens. He must have been a pretty fancy dentist as he had a dental nurse and also spoke French. His prices were reasonable and I for one will show this article to my dentist.

CLUB



BULLETIN

DONNA J. SIMS N.I.G. Editor

P.O. BOX 442 HERMOSA BEACH, CALIF. 90254-0442

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May - June 1992

INS OF BROWARD - In the absence of president Jerry Cohen, president pro-tem Sylvia Haffner Magnus chaired the meeting. Show and Tell was the program portion of the meeting with a small auction following. Speaker for the February meeting was Rabbi Bob Ilson.

INS OF CLEVELAND - Program topic for the January meeting was Israel Numismatic Literature...an overview of the great literature the collector finds invaluable. A special meeting was held in February: a combined meeting with the Society of Israel Philatelists was held. "Similarities between Israel's Stamps and Coinage" the program topic.

INS OF LONG ISLAND - Beverly and Judd Karten were presented a surprise honor certificate of appreciation at the January meeting for all the hard work the two of them have done for the INSLI. Exhibit topics were: New Year tokens, Columbus, Asser Levy and new acquisitions. Exhibit topics for the February meeting were: Aaron Lopez, presidents, and military currency. It was announced in the February newsletter that an AINA delegation was on hand when Mr. Shiloni, Director of IGCMC presented a complete set, in olive wood, of the Tel Aviv - New York medal to Mayor Dinkins at Gracie Mansion. Exhibit topics for the March meeting were: Purim and Indians on money and medals. Special speaker was J.J. Van Grover talking about the do's and don't's of cleaning coins.

ISRAEL COIN CLUB OF LOS ANGELES - Because of the Marathon being held on the same day, no regular meeting was held in March and will be held in April instead (meetings are usually held every other month on the odd numbered months. Hopefully David Gursky will be speaking on his recent archaeological dig adventures in Israel last summer at that meeting. Some of the member highlights of the recent held Golden State Coin Show were mentioned in The Scroll: Jerry Yahalom was presented the Richard Goodson award from NASC - the highest award given by that association; Ralph Marx won

2nd place for his exhibit on radio stations in Israel; and Murray Singer won a writer's award and 2nd place Club Bulletin award for The Oracle, newsletter for INSLA. All in all the convention was a success although it was noted that there were no dealers of Israel.

INS OF LOS ANGELES - Jerry Yahalom presented a slide program entitled "The Gates of Old Jerusalem, Portrayed Numismatically" at the February meeting. Mel Wacks will speak on "How Medals are Made" at the March meeting.

INS OF MASSACHUSETTS - Discussion on various Israel leaders was held at the March meeting along with INSM's famous Numismaquiz. Nominations for officers will be held at next month's meeting.


INS OF MICHIGAN - Commemorating the 500th anniversary of the expulsion of Jews from Spain, a video entitled "Adios Espana, Shalom World" was shown at the February meeting. This program told the story of the Jews of the Spanish world--the Sephardi.

INS OF NEW YORK - Exhibit topics for Feb: Am Jewish engravers, anti-semitic items, 1968 Jerusalem & Shabbat Shekalim. For March: my favorite, most unusual and most beautiful numismatic item.

INS OF SAN FERNANDO VALLEY - A slide program, "The Gates of Old Jerusalem" was shown at the January meeting & "The Coins and Medals of Israel" was shown at the February meeting.

INS OF SAN GABRIEL VALLEY - Following a pot luck luncheon, Dr. Walter Ostromecki spoke on "The First Ladies", relating to our presidents, at the February meeting.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - Examination of coins with trees and coins of the Holy Land in the late 4th Century B.C.E. was held at the February meeting. Study of coins of the Hasmonean dynasty was held at the March mtg.

COMMENTS FROM DJS - In finishing this issue and just now glancing at the calendar I realized that the AINA tour should just be leaving for Israel. Have a successful tour and a safe trip. Will be leaving for New York and the AINA convention in just a few weeks. Hope many of you are able to attend. Please look me up. Please remember to support your INS club with your attendance. Be well, be happy... 



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